THE CHRISTIAN AND MISSIONARY ALLIANCE

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"I HAVE suffered the loss of all things and do count them but refuse that I may win Christ" (Phil. iii. 8).

WE cannot have God's best things without parting with a good many other things. Even as the vine must be heavily pruned that it may bear much fruit, so the soul that would have God's best must be willing to separate from all lesser things. It was not only the bad in Paul's past life that had to go, but it was his righteousness, the best things in which human nature loves to find complacency. The reason many people are disappointed in their Christian experience is because they allow their life to be filled up with frivolous trifles and secondary things. The great ocean liners that sail the mighty deep have a very deep draught and go down twenty-five or thirty feet beneath the surface of the water by the weight of their cargo and the depth of their hold. The little shallow skiffs that play around the bay draw a few inches of water only; but you never find them in the depths of ocean. So many of us are like these little ships. We are too light, too shallow for God to trust with His mighty weight of love. If we are willing to suffer the loss of all things and not cry over the loss when it comes God will trust us with the riches of His grace and glory.

THROUGH a typographical confusion our last week's editorial notice of a change in our Alliance paper was left in a somewhat perplexing and unintelligible shape, beginning with the end and ending with the beginning of the paragraph. We therefore beg to state once more that after an experiment of nearly a year, and a very general expression of opinion and preference on the part of our readers, we have decided to combine the weekly Alliance with the monthly magazine known as "Living Truths," and give our subscribers one extremely valuable weekly paper at the combined price of the two former journals, and at the same time with a special and extremely liberal allowance for club rates during the four most active months of the year, October to January. A full notice of the new arrangements will be found on the back of this paper, and special circulars will be sent to agents and those getting up clubs on application. Present subscribers to either paper will receive a statement of the precise date to which their payments entitle them to receive the new issue.

THE Missionary Institute will be opened at Nyack by public exercises in the Chapel on Wednesday, Sept. 18, at 2 p.m. Examinations for the entrance of new students and unfinished examinations of old students will be held on Tuesday, Sept. 17, at 9 a.m. Applications should be made to the Principal or Secretary immediately.

THE Nyack Seminary, as already announced, will open on Tuesday, Oct. 1, by appropriate public exercises in the Seminary building at 2 o'clock. We are very happy to announce that the Board of Directors have secured the services of Rev. Willard Fuller and wife, of Iowa, as Principal and Vice-principal of the Seminary, and also that Misses Richards and Gardner, of the old staff of teachers, have been re-engaged, and other important additions will also be made to the staff. In view of an increase in the number of students arrangements have been made for the boys and girls in two separate buildings, but all under one general administration. Our dear brother and sister Fuller come to us with the very highest recommendations. He is a Baptist clergyman in the prime of life with every advantage of education and experience, and in full sympathy with the Alliance and the profound spiritual truth and life for which it stands. With much thankfulness to God and humble confidence in the future of the school we feel that we can ask our Alliance families to trust their dear children to such oversight as we believe the Seminary will be able to assure them in their spiritual, moral, mental and physical training. Circulars and all desired information will be sent on application to the President, Rev. Henry Wilson, D.D., or the Secretary, Rev. J. D. Williams, 150 Noble St., Brooklyn, N. Y. The rate of board and tuition, it may be added, is extremely moderate, four and five dollars per week, and the session lasts from October 1 to about June 15.

WE are glad to announce that Rev. W. F. Meminger has been re-engaged as one of the Field officers and evangelists of the Christian and Missionary Alliance, and will henceforth devote his entire time to Alliance work. He is available for service at conventions and his permanent address is 690 Eighth Ave., New York.

"In Him"

ADDRESS GIVEN BY DR. WILSON AT THE OLD ORCHARD CONVENTION, AUG. 3, 1907.

Col. ii. 9, 10. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are *complete in Him.*" The two words "in Him" are like the two foci of a great ellipse, the one double center of all life and vitality in God, but for man. It pleased the Father that in Jesus, as the great Center and Restorer of life and all else that pertains to life and godliness—it pleased the Father that in Jesus Christ should all the fulness dwell.

And the next thing that was pleasing to God was that you and I should be so in Jesus, and Jesus in us, that we shall be as complete in Jesus as God is, and Jesus in God. That is the great central truth of the Alliance teaching, and I like to fall back (God always teaches me that way) upon a very simple illustration.

A man took his little pitcher one morning down to the river. He put it in, pressed it down until the water in the stream was up to the edge of the pitcher. Now the pitcher was in the river, and he kept pressing it down until the water began trickling in over the edge of the pitcher, and in a moment or two the river was in the pitcher, and then he kept holding it down, and it was full and overflowing. God in me and I in Him so fully that I cannot tell where God begins and I end; and I cannot tell where I begin and God ends. That is the meaning as far as I understand it of my whole being lost in God, and God in me.

People of God, your highest experience, your deepest possible knowledge is all summed up in this wonderful message to-day, God filling us and we so thoroughly in the heart of God that we become, down on the earth in the midst of our troubles and temptations wherever we are, in a very real way "even as He."

To illustrate.

First of all, Christ is the center and I am the circumference. The only perfect geometrical figure in the mathematical world to-day is a circle and a circle has its completeness and its perfection by being the outside of a great center. If the line varies but a hair's breadth from that center it is not a circle. There is a great mathematical center and you and I are a part of that mighty circumference that goes around and around, and around, and that looks to the center, and only just so far as we look to the center are we forming a part of that great circle of God. Colossians ii. 9, 10, "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power," means that Jesus Christ is the mathematical center in this world to-day and you and I in our body, soul and spirit, are little concentric circles all revolving around that great Center, and so far as we keep in that perfect relationship, not varying a hair's breadth from that Center, shall we be well poised.

That is the mathematical illustration; now let us take it astronomically. When I speak of Jesus Christ as the center and of myself and you as the circumference, I mean that wonderful picture that God never fails to give us every twenty-four hours. I do not wonder men worship the sun when they do not know the Son of God. But we have to-day a light above the brightness of the sun. Jesus Christ to-day is pictured, as nothing else in the world pictures Him, in that bright, beautiful sun. That sun is the center of all the heat and all the light and all the power in this physical universe, and everything in nature revolves around it. There is not a planet, there is not a star that is not affected by that wonderful sun. God has placed the sun in the midst of the heavens and made these heavenly bodies revolve around him, and if they varied there would be error. Do you know what error means? It means simply a little turning this way and that way from God's appointed course. What is eccentricity? Just a little bit off the center. We should be so sun centered that we shall never be departing from that course that God has appointed for us by any wandering star.

Clever men try to explain to us sometimes how these comets go and come. The astronomers tell us that sometimes the earth is affected in its course by some new star or by some strange power in the heavens that seem to affect our seasons and our climates; well, I do not know about that, but I do know this, that there is a power to-day in the heavenlies, not of God, but of His enemies which has a strange influence upon the hearts and lives of many of God's people and tries to turn them from the central course that God has appointed. God help us in these wonderful days to distinguish between God's center and the center of demons. God help us to keep our eyes so fixed upon Jesus that we shall not be affixed to anything else; we shall not be eccentric; we shall not be off the center which is Jesus Christ. That is the astronomical idea of it. The whole universe is moving in perfect harmony to-day. There is perfect liberty, perfect freedom of action —there is no check upon the motion of the earth to-day in its revolving around the sun. That is where you and I ought to be. We ought to be like the clocks, we ought to move in perfect time. But that does not mean that you and I will tick together exactly always, but it does mean that you and I should tick according to God's clock. There is a clock up there, and it is a great regulator. In a large store in New York where I take my watch to be repaired there is one large clock which is the regulator. And when they want to get the true time they do not look at other clocks in the store, but always at this one clock. We want to get our clocks regulated by the great heavenly chronometer, and if we will keep bringing our watches—our thoughts, our emotions and our whole being—if we keep bringing them day by day and hour by hour to that great astronomical center we will never get off our center.

Let me turn to the earth for a moment and show you how beautifully the same truth will apply. Take the little plant, the commonest you can imagine, some little simple flower, the lily of the valley for instance, think of it in this way and you will see the same truth in the lowest spot on earth. There are three things about the flower that make it attractive. The first is its growth. There is not a blade of grass springing on this ground to-day; there is not a tree in this auditorium that has not got its root, the center of all its vitality, in the sun. The little plant down in the garden is drawing all its vitality not merely from the earth below it, but from the sun permeating the earth and warming it, and the rain coming down and strengthening the root and making the little plant grow up. "Rooted and grounded in love!" And who is Love? "God is love." Oh, get your roots down deep to-day, get them fastened around the life of the Lord Jesus Christ. You remember that passage, "They had no root in themselves and they withered away." I have seen it. None of us have been so long in this work without understanding that there are wrecks and dried up weeds along the course of life. They are lost, useless, thrown aside. Why? Because they had no root in themselves. They were not fastened to Christ. They had roots in leaders; they had roots in experiences; they had roots in meetings; they had roots everywhere, anywhere, but they were not rooted in God. The deepest thing that God wants for you in this convention is to get your roots wrapped closely around Him, not around any leader, not around any teacher, not around any book. God save us from being parasites.

The second thing about the flower is its color. Here again the natural picture is very suggestive of spiritual truth. Is there anything in a little garden that is more wonderful than the variety of color? Daisies, anemones, lilies, roses, all sorts of little flowers can be gathered in one garden not more than a few feet in diameter. Now do you know that the same sun is nourishing every one of those flowers? The same moisture from the atmosphere drops on each one and gives them the blessing that they need separately. Can you tell me why the same earth produces in the same little roots in a few feet of ground such very different colored flowers? I do not know. You must ask God about that, but I will tell you what I do know about it. It is the same God that worketh all and in all. It is the same spirit of Jesus that waters your roots to-day, strengthens your stems and produces flowers, separate souls, lives of such varied hue that it is a perfect delight

to look at you. I do not believe the Spirit of God wants to denaturalize a person. I have a strong feeling that God never meant to take any natural quality out of my nature and supplant it by another. I believe God wants to take my natural being and transform it and transfigure it.

You know that every shade and every tint in every flower on the earth to-day comes from the sun. Whatever your mental color may be; whatever your spiritual bent may be, oh, keep it bathed in the sunlight of Jesus Christ! It will not be hard and fast in that mechanical way that you see in artificial flowers. God grant that we may be sweet flowers, growing up into Him in all things and touched day by day by that color-giving power that flows from the center of Jesus Christ.

My last thought is this: You know that there are no two flowers that have the same perfume. God wants us to be sweet Christians. God wants us to be perfumed Christians. God wants us to have a supernatural odor coming out from us that will sweeten the air all around us. Again the beautiful unity; again the perfect variety that God gives us. People of God, let me again pray God give you a unity of growth in Jesus Christ that the plant has. God give you the variety of color that God gives in connection with unity of growth and then God give you that exquisite something that no words can ever picture, God give us the perfume of God to flow out from our being. We cannot put perfume into words. I want you to be perfumed Christians. Why should we not have the perfume of Jesus Christ; why should not we be broken boxes of ointment every day; why should not we have that wonderful something that Jesus always had, flowing from us? Men knew that He was in the place for He could not be hid.

The first application of this great subject is my salvation. In what sense is my salvation complete? What is full salvation? I have no full salvation until I am full of Him. I may be full of ideas, full of assurance and I may be full of communion, I may know a whole lot of things, but oh, people of God, in all kindness let me say it, don't you talk about a full salvation until Christ is so in you and you in Him that there is not room for a cross word on your tongue, until there is not room for a sinful feeling in your heart, until there is not room for a single envious thought in your mind. You can only get in Him by keeping in Him. You cannot bottle it up and carry it away. You come here to get into more living touch with that living Source and you will never be satisfied until you open every avenue of your being to the Lord Jesus Christ as you open your eyes to the sunlight to-day. What God wants to-day is not an open heaven, but an open heart, an open mind.

When have you got a complete sanctification? Sanctification is complete when the Sanctifier has complete control of one. For God's sake, for Christ's sake, for your own peace, get on to the center to-day, which is Christ Himself. Do not spend your time reading books on sanctification. If I were you I would put them on the top shelf for a while. Look up into His blessed face and drink in the Holy Ghost for your sanctification. When I have opened my whole being to Him and let Him have right of way and full sway, that moment I am sanctified by the Sanctifier who is the new center, and my whole life becomes a beautiful orbit around the sun. Not worried or hurried. Lord Bacon once quoted some one as saying, "Stars receive a great deal of admiration, but they do not get much rest." Beloved, I want you to lift your eyes, not to the stars, but to the sun. We shall find in Jesus Christ rest. Worship God, worship Jesus Christ, worship the Holy Ghost. Give Him all the adoration that your being is capable of. Notice how intensely restful the sun is and how intensely active. When you are filled with Christ and the Holy Spirit you will be just as restful as the sun and you will be just as active as the sun. You will be just the same when there are clouds as when there are none. There is where we ought to be. We ought to be oblivious to praise and blame, and go on like the sun. What does the sun do when somebody complains about it? Why it just shines on. What does the river do when somebody empties filthy water into it? Why it just runs on.

A little story is told about President Lincoln in war time. A man wrote a violent letter to some person that had offended him. This man got on his mettle and he wrote a stinging letter, but he was wise enough to bring it to President Lincoln before he sent it. The President read it over and said, "That is a splendid letter; it is a grand letter; I am so glad you wrote it." "Are you, now?" said the man. "Yes," said the President, "I am glad you wrote it, but of course you are not going to send it. I suppose you wrote it just to relieve your mind." Oh, beloved, when you are tempted to write unkind letters, just don't send them. You will be all the better for not sending them, and so will your friend. We all have our little stings and hurts that come to us not from the world outside, but from God's own people. But let us like the sun, shine on; or be like the river which runs on and carries everything out to the sea; so let us bury everything in oblivion. That is sanctification; when Christ is in you and you in Christ.

Now a word about healing. When am I wholly healed? I believe I am wholly healed when the whole of Christ is in the whole of me, just as this blessed text says, "Complete in Him." It is when I am so full of Christ that there is no room for disease; there is no place for pain to get the mastery. Beloved, you ought to be no more conquered by disease than you would be conquered by a little miserable, crawling thing that gets upon your person a moment and which you fling off. That is divine healing. I may be radical in my views, but I am very happy in them. I think I can speak with some degree of experience and with perhaps some authority. Every Christian that is in Christ and Christ in him should have victory over disease just as clearly defined and clear cut as victory over sin and all the power of the enemy. Christ in you and you in Christ.

Then the fourth: The Coming of the Lord. When am I really a believer in the coming of the Lord? When is this truth vital to me? When the coming Lord is so in me that I cannot live or move or have my being without Him. Then the coming of the Lord is not only drawing nigh, but it is becoming a tremendous fact in your life, and then the coming becomes a reality as never before. Every look of your eye will be upward and onward; every movement of your being will be outward towards Him, if you knew the Lord was coming to-morrow. That is why I like to turn this about, for I would rather talk about the Lord's coming, than about the coming of the Lord. One may be an abstract thing, the other a vital fact.

Does your belief in the coming of the Lord make you passionately fond of sinners? If you love the Lord's appearing you will love the people for whom the Lord is pleading to-day, and you will not leave a stone unturned until by word and thought and deed you will do something to make this blighted world of ours God's own fair world again.

My Old Bible

BY EDMUND PILLIFANT.

Though the cover is worn,
And the pages are torn,
And though places bear traces of tears;
Yet more precious than gold
Is the Book, worn and old,
That can shatter and scatter my fears.

This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens my mind
As I read it and heed it to-day.

To this Book I will cling,
Of its worth I will sing,
Though great losses and crosses be mine;
For I cannot despair,
Though surrounded by care,
While possessing this blessing Divine.

"Our God whom we serve is able to deliver us, from the burning fiery furnace.... but if not" (Daniel iii. 17-18).

Of course God is able. He is able to deliver us from the thorn in the flesh, able to free us from the fire of persecution, able to give us a path in which there are neither pebbles nor thorns. Other lives are immune from these adversities, and ours might be. But He does not so. The stake still lacerates the flesh, the fire curls about our persons, and our steps stumble over the stones. What then? Let us believe that there is a reason deep hidden in God's heart why these things are allowed. He will not save us from the experiences we fear, but will give us grace to enable us to pass through them without injury. We shall not lose a hair of our heads, but only our bonds, and great glory will accrue to Him for His sustaining grace.

The Old Serpent

The serpent race stands in interesting but painful association with the history and the destiny of man, as the instrument of his fall in Eden. Sin, the Scripture informs us, had entered the universe before the creation of man. A great number of the exalted spiritual beings that surrounded the eternal throne, at some dateless period, had revolted and swerved from their allegience to Jehovah, under the guidance of one particular leader, called Satan. And this fallen archangel, now wicked and depraved, not content with the ruin of himself and associates, desired and sought the ruin of the newly-created man likewise. And for the more successful accomplishment of his malicious design, he employed the agency of a serpent. To us, at this day, this creature, a loathsome reptile, may appear a most unsuitable instrument for this purpose. But we must remember that the Scripture teaches us that the serpent is not now what it then was. It is now in a form and in a state of degradation. This is a point of interest. The Hebrew name given to the serpent in this place is *nahash*, a term signifying discernment, sagacity. The original name, therefore, of this creature, plainly indicates one of more than ordinary intellect, and not a stupid reptile. And the sacred narrative expressly states, that the creature here intended stood at the head of the animal creation, and was the most subtle and sagacious of all the beasts which the Lord God had made. We have, therefore, grounds to believe that this animal was not of its present serpentine character before the fall of man. But immediately after that sad event, and in consequence of its instrumental connection with it, and for a *memento* to a man of his own fall and depravation, it was transformed and degraded into such a reptile as we now behold it. In the beginning, it stood chief among the brute creation, but from the day of man's fall it became a vile and creeping thing. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Accordingly, we find that it was a common belief among the ancient Jews and that the early Christians, that the serpent before the fall, was not only gentle and innocuous, but in form and appearance among the most beautiful of creatures. The serpent, therefore, being thus at the head of the animal creation, and making the nearest approach to man in intelligence, was the most suitable to be made the vehicle of the designs and assault of Satan. We have no evidence, indeed, that this creature ever possessed the faculty of speech; but as Balaam's ass, under the influence of superior power, was enabled to speak with human voice, so it may be that the serpent was for the time gifted with vocal power, under the influence of this fallen archangel. Or, whatever else the true explanation of this may be, the fact that words proceeded out of the mouth of the *nahash* is certain, for God hath said it. The words and reasoning addressed to Eve, however, were in reality the words and reasoning of Satan, who had entered the serpent; that is, they were the produce of Satan's intellect. In the crawling serpent, then, we have a perpetual remembrancer, even to the end of time, that we are the fallen offspring of a fallen parent.

No creature of God has been made in vain. All His works, from the highest to the lowest, have been formed in wisdom and for worthy ends. The foregoing class of animated nature, however, have been shunned and hated, rather than studied and admired by the generality of mankind. But the hasty glance we have now taken plainly shows that crawling reptiles bear the impress of the Divine hand, and that His goodness extendeth even to these. Even the worm has his place to fill, and his part to perform, in the great system, and is neither forgotten nor overlooked by the Great Father of all.

"I wish to impress upon your minds," said Dr. Mason Good to his students, "by the incontrovertible facts of living examples, that nothing is low, nothing is little, nothing in itself unworthy, in the view of the Creator and common Parent of the universe; that nothing lies beyond the reach of His benevolence, or the shadow of His protection. God alike supplies the wants and ministers to the enjoyment of every living creature; He alike finds them food in rocks and in wildernesses, in the bowels of the earth, and in the depths of the ocean. His is the wisdom that to different kinds, and in different ways, has adapted different habits and modes of being; and has powerfully endowed with instinct where He has strikingly restrained in intelligence. It is He that has given cunning where cunning is found necessary, and wariness where caution is demanded; that has furnished with rapidity of foot, or fin, or wing, where such qualities appear expedient; and where might is of moment, has afforded proofs of a might the most terrible and irresistible." His mercy is over all His works; and all His works praise Him.

Temptation is not necessarily sin. Every day Daniel was surrounded by the savoury odors that came from the royal kitchen. Every day he was exposed to the appetising fragrance of the rich dishes; but he threw off the fascination, and did not sin. When a figure or object has been caught on the sensitive plate of the photographer's camera, it may be retained and rendered permanent, or it may be exposed to the flooding light, and thus obliterated. Let us see to it that the light of Christ's presence obliterates every evil impression on the sensitive surface of our heart-life.

Are You Content to Be Defeated?

A minister who did not believe in the possibility of a Christian's living victorious over sin, requested the privilege of a conversation on the subject with a lady, who not only enjoyed the rest of faith, but publicly taught the blessed freeness of a full salvation.

He came, and in a long and elaborate argument, founded on Paul's writings, proved, as he thought, the necessity of a Christian having to groan over the corruption of his heart as long as he lived.

She had but an hour to spare for the talk, and he had used up fifty-five minutes of it; but, though well able to meet him on his own ground, she had no disposition, even if she had the time, to review his line of reasoning and show him the weak point in it.

So she simply said to him, when he paused, "Well, as long as we can't do otherwise than sin, no provision being made to save us from it, and God expects it of us, you are satisfied to keep on in that way, are you not?"

"Well, no," he replied, as he turned uneasily in his seat; and he assumed half a dozen different positions as he repeated that "no" over and over.

The next day he came again, saying,

"After all the argument I brought forward yesterday, you only responded with one question, and that made me miserable all night. Now I have come to see if you can't do something to help me out of my trouble."

At first he could not realize the simplicity of the way; the availability, the present efficacy, of the blood that cleanses from all unrighteousness; but in a few days he entered most gloriously into perfect rest.—*Bright Words.*

Lord, I Have Shut My Door

"Enter into thy closet, and when thou hast shut thy door, pray." Matt. vi. 6.

Lord, I have shut my door;
Shut out life's busy cares and fretting noise,
Here in this silence they intrude no more;
Speak Thou, and heavenly joys
Shall fill my heart with music sweet and calm,
A holy psalm.

Yes, I have shut my door
On earthly passions, and all its yearning love,
Its tender Friendships, all the priceless store
Of human ties. Above
All these My heart aspires, O Heart Divine!
Stoop Thou to mine.

Lord, I have shut my door!
Come Thou and visit me. I am alone!
Come, as when doors were shut Thou cam'st of yore
And visitedest Thine own!
My Lord! I kneel with reverent love and fear,
For Thou art here! —*Selected.*

Sunday School Lesson Notes

Sept. 22, 1907.

The Death of Moses

Deuteronomy xxxiv. 1-12.

BY REV. GEORGE P. PARDINGTON, PH. D.

Golden Text: "Precious in the sight of the Lord is the death of His saints." *Psalm* cxvi. 15.

INTRODUCTION.

Following the three addresses, which comprise the main part of the book of Deuteronomy, is the conclusion, consisting of the song, the blessing, and the death of Moses. (Chapters 32-34.) It is said that the dying swan sings. Chapter 32 is Moses' "swan song." Before his death the Lord commanded Moses to review the history and predict the future of the chosen people. This poetical address was recorded and preserved as a witness against the Israelites, whose apostasy was foretold therein. (Chapter xxxii. 19-22.) The blessing of Moses is the parting benediction which the patriarch pronounced upon the twelve tribes of Jacob. (Chapter 33.) Jacob himself on his deathbed blessed his sons and grandsons; and it is most interesting to compare the two accounts. (Genesis 49.) Both blessings are a prophetic forecast of the history of the Hebrew people in their tribal divisions. As for the account of Moses' death, it was of course added by another hand; it seems natural, as indeed it is traditional, to credit it to Joshua.

As we read the story of the death of Moses, it seems hard that he was not permitted to enter the promised land. He had done so much for Israel, and for over forty years had been so faithful to the Lord; and besides, on the surface, his punishment appears to be out of all just proportion to his sin. Because he smote the rock at Meribah instead of speaking to it, he had to die outside of Canaan. (Numbers 20.) However, a deeper study of the Scripture discloses two reasons why Moses was not allowed to lead the children of Israel into their covenant inheritance. The first reason concerns the Israelites. Although Moses gave the law to the people, yet he was himself subject to it. He could not disobey the voice of the Lord and break His commandments with impunity any more than they could. Whenever Israel sinned, they were punished. It was so with Moses. The Lord could not have made an exception of His servant without making light of His law and undermining His discipline of the people. The second reason is typical and dispensational. Moses represented the law; and "the law made nothing perfect." (Hebrews vii. 19.) Under its operation there was nothing but despair, failure and death. But Joshua represented the Gospel, of which the land of promise was a type. (Hebrews iv. 1-11.) Johusa, then, and not Moses, had to lead the chosen people into their covenant inheritance. It was therefore necessary for Moses to die and thus give place to a new leader.

EXPLANATION AND APPLICATION.

The lesson chapter may be studied under the following divisions, viz.: the vision of Moses, the death of Moses, and the character of Moses.

I. THE VISION OF MOSES. VERSES 1-4.

The addresses of the book of Deuteronomy were delivered by Moses while Israel was encamped in the plains of Moab. This was a plateau, several miles in breadth, lying between the river Jordan and the mountains of Moab and about opposite Jericho. The mountain range was called Abarim. (Deut. xxxii. 49.) Nebo was the highest mountain; and Pisgah was its highest peak. From this lofty eminence the Lord showed Moses the promised land, which he was not permitted to enter; the whole of Canaan, like a panorama, was spread out at his feet. Either by natural sight or by supernatural vision Moses saw the entire country, north, west and south. Some of the places mentioned were then in existence, others not till somewhat later. The land of Gilead lay directly north, east of the Jordan. Dan was near the base of Mt. Hermon in the extreme north of Canaan. Naphtali was the territory north and northeast of the Sea of Galilee. Ephraim and Manasseh occupied the center of Palestine and Judah the southern part. Jericho, "the city of palm trees" was directly opposite. The site of Zoar is unknown, but it was near the Dead Sea. For the covenant which the Lord made with the patriarchs concerning the land, see Genesis xii. 7, xxvi. 3, xxviii. 13-15. The reason why Moses could see but not enter the land is specifically stated in Deut. xxxii. 51, "Because ye trespassed at the waters of Meribah; because ye sanctified Me not."

The principal spiritual lesson of these verses is both a resemblance and a contrast—a resemblance and a contrast between Moses and the Christian. The resemblance is that like Moses the Christian may have a vision of his inheritance in Christ. (Ephesians i. 17, 18.) For Canaan stands for sanctification, the life of rest and victory through the indwelling and fulness of the Holy Ghost. (Hebrews iv. 1-11.) An elevated place gives the best vision. And so, just as "from Mount Nebo's lofty height, Moses viewed the landscape o'er," the believer who takes his place as crucified, buried and quickened together with Christ and raised by Him to the right hand of God the Father can from that heavenly vantage point see the length and breadth, the height and depth of his spiritual inheritance. The contrast is that unlike Moses the Christian may enter in and possess his inheritance in Christ. Indeed, if we have a vision of the victory and "rest that remaineth for the people of God," we should press on to its realization. If we do not, we shall suffer loss. God does not tantalize us. He does not give us a view of the riches of our possessions in Christ Jesus and then withhold them from us. Rather does He exhort us not to come short of His perfect will for us. Thus the writer of the epistle to the Hebrews says: "Now the just shall live by faith: and if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." (x. 38, 39.)

II. THE DEATH OF MOSES. VERSES 5-8.

The causes which bring about the death of men are commonly three, viz.: Disease, accident and old age. But none of these caused the death of Moses. He died "*according to the word of the Lord*;" *literally*, by the mouth of the Lord, which Jewish rabbis understand to mean by the kiss of the Lord. Thus an old legend says, "Then God bent over the face of Moses and kissed him. And the soul leaped up in joy, and went with the kiss of God to paradise." Moses not only died, but was buried by the hand of God. Why the Lord hid his grave we can only conjecture; perhaps the Israelites would have worshipped it. There is a strange statement in Jude ix. about Michael the archangel contending with the devil in a dispute about the body of Moses. What can this difficult passage mean? We know that on the mount of transfiguration Moses with Elijah appeared in glory unto the three disciples and talked with Jesus. (Matthew xvii. 1-8.) May it be that God concealed and preserved the body of Moses in order that He might have it for this occasion? Moses's extreme age of 120 years may be divided into three equal periods, viz.: forty years in Egypt; forty years in preparation in the wilderness; and forty years as the lawgiver and leader of Israel. (Acts vii. 23, 36.) The Hebrew for "natural force" is *moisture*. It refers to vitality or constitutional vigor. Seven days was the common period for mourning the dead; but thirty and even forty were sometimes observed in case of high rank. (Genesis l. 3-10, Numbers xx. 27.)

Three spiritual lessons may be drawn from this section. First, the common lot of men is death, and for this all should be prepared. "* * * It is appointed unto men once to die, but after *this the judgment*." (Hebrews ix. 27.) Unless the Lord comes soon (and we believe He will), all this present generation will have to follow Moses. Second, the servant of God is immortal till his life's work is done. What a *comfort this should be to the believer*. Moses could not die till he reached Pisgah. Elijah could not ascend till Elisha was prepared to receive his mantle. The Lamb of God could not be slain till He had reached Calvary and been able to say, "I have *finished the work* which Thou gavest me to do." (John xvii. 4.) Paul could not be beheaded till he had been able to exclaim: "For I am now ready to be offered, and the time of my departure is at hand. I

(*Continued on page* 118.)

A Trophy of Grace in Kansuh

BY W. W. SIMPSON.

An incident which recently occurred in the work here will illustrate some of our difficulties and at the same time the very encouraging fact that the Gospel is still the "power of God unto salvation."

About three miles west of this station is a village called Ku-er-chau, the population of which is said to be ninety-six families of Chinese and four families of Tibetans. A couple of miles beyond the village is the gate in the old wall separating this part of Tibet from China. The people of the village are very idolatrous, having built two elaborate and costly temples which they keep in good repair. They have two idolatrous gatherings annually which are attended by large numbers of people. In order to keep the temples in repair and maintain the idol worship properly they have formed a strong village organization with its proper officers elected by the people and confirmed by the chief idol. These officers are held responsible for any calamity that comes, on the ground that if they look after their religious duties properly the idols will ward off all evils, give them favorable seasons and good crops, and protect them from all serious calamities.

One of the leading men of the village is a man named Shen. In former years he was quite zealous in idol worship, giving liberally toward the up-keep of the temples and other expenses in connection with idolatry. Being quite well to do for a farmer of this region the people naturally expected him to take a large share of the expenses in these matters.

Early last year (1906) a daughter of his was married to Cheo Feug-ioh, the fourth son of Cheo Chao-nau, deacon of the church here. This brought Shen into relations with Christians for the first time. Deacon Cheo was faithful in bearing witness to the truth, with the result that Mr. Shen was interested to know more. Cheo then presented him with a New Testament, which Shen read, though being but a poor scholar, he had some difficulty in understanding the Gospel.

It soon became noised abroad that Shen was studying the new religion, and there was a probability of his deserting the temples and their idolatry. The demons behind the idols could not give him up without a struggle, so a plot was devised to bind him more securely to idolatry. It was determined to make him "Ti-ling," or chief officer responsible for keeping up the worship of the idols and to be held responsible for any calamity that should befall the village in consequence of not properly looking after the worship and the temples. The chief idol through his priest made known his decree that Shen should be Ti-ling for the ensuing year (1907). His knowledge of the Gospel was very superficial at the time and so he accepted, though regretfully, this post. Indeed, it was never known that anyone dared object to the decree of the gods!

But in the beginning of this year Deacon Cheo invited him to attend the church services and hear the Gospel explained in the language of the people. Shen accepted the invitation and has been present practically every Sunday this year. The Gospel became more and more a power in his heart and life, a power drawing him with ever-increasing force from the false to the true. At first he would engage in the idolatrous rites, but with an inward protest, then he could stand it no longer, and sent his eldest son in his stead.

This, however, did not satisfy the demons and their servants, the deluded people, and they determined on another effort to force him back into idolatry. They carried their grievances to the great Dragon King of Five Kingdoms who held his great annual festival here in the city ten days ago, and accused Shen of neglecting his proper religious duties. The reply through the Dragon King's servants was that Shen must offer a sheep in sacrifice to the idols, or if he refused to do so to be banished from his village.

At this juncture I found out what was going on and asked Shen to "choose this day whom he would serve." He replied that he would choose to believe in the Lord Jesus Christ and serve God only.

I went to his home in the village and while there the temple authorities sent for Shen to come and tell them what he would do, offer the sheep or be driven from the village. I said for two or three of the leaders to come and we would talk over the matter. They invited me to the temple to meet them. I went, and they brought many accusations against Shen, saying he was still an idolater, etc. I said, "Let him come before us all and declare what he is going to do, serve the idols or believe in Jesus, for he cannot do both." They assented, and Shen came and declared in the presence of all, "I choose God and reject the demon idols." There was a great uproar, which I quieted by saying that by Imperial Edict Shen has a right to choose whom he will serve and no one dare say him nay, and having chosen the true God he must be relieved of his duties towards the idols. They assented and agreed to choose another man as Ti-ling in his place. On that same day he signed a paper turning over everything pertaining to his office to the temple authorities. So he has openly confessed his faith in the Lord Jesus and renounced idolatry.

Pray for Shen, and many others like him all over China, who are bound up in idolatry, but long to break the bonds and be free to serve the Lord Jesus Christ.

South America

*ADDRESS GIVEN BY REV. T. A. CULLEN, AT OLD ORCHARD, MAINE, AUG. 8, 1907.

South America is supposed to contain forty millions of people, lying at our doors, and it is justly called "The Neglected Continent." But while God's people have neglected it, the devil has not. He has been very busy there. Now let us start at Panama and go around the entire continent looking into the different countries. The general route is to take a steamer from New York and go to Aspinwall. Here we cross the Isthmus of Panama, a distance of forty-eight miles, and come to the city of Panama, then from Panama we again take steamer. It is not every missionary who can afford the expenses of first-class travel on the Pacific Coast, and yet if one does not go first-class there is only the alternative of travelling like cattle. That is not a pleasant prospect, but the missionaries are willing to go through all these things for Jesus' sake.

The first republic we touch is Colombia. This is a very needy field indeed; there are very few missionaries here. We pass on down to Ecuador. In this country the Alliance has some missionaries—Mr. and Mrs. Polk, Mr. and Mrs. Chrisman, and there are some native missionaries there also. Things move very slowly in South America, especially along lines tending to the evangelization of that continent. We come next to Peru. This is probably the richest country in South America. It is a marvellous country; not very large. It covers about five hundred thousand square miles, but oh, it is so rich in mineral and vegetable wealth! This may not interest an Alliance audience, but most of the medicines come from Peru. On the coast it never rains. Perhaps you will say, how do the people live? Well, in the interior of the country it rains for six months and these rains fill the rivers and they flow down to the coast and the farmers conduct canals from them and in that way the land is irrigated, and they can raise what they need.

The people of Peru are typical of all the people of South America. My solemn conviction is that when the inhabitants of Peru were worshipping the sun they were much happier and nearer to God than they are to-day under Roman Catholicism. We are not allowed to hold public religious meetings according to the law, but I cannot tell you how glad I was the other day to read in a paper sent from Peru that the President had said to one of the missionaries that although the spirit and the letter of the law was against Protestant worship, yet the people themselves were tolerant of it and it could be held. Of course the priests having the letter of the law on their side can put up a big fight successfully.

I want to tell you a little of the obstacles that hindered us. We were not supposed to advertise our meetings publicly. What we could do was to have cards printed and give these to the people whom we met, a sort of private invitation, so that the gathering instead of being public was of a pri-

vate nature. Then again, we had to keep the door of our chapel closed, and people coming to the meetings had to knock at the door and we would let them in. We were supposed to hold our meetings behind closed doors. Oh, how few we were able to meet compared with the thousands in Lima, the capital of that country! We did not know how to reach the people until God showed us that through the printed word we could spread the good tidings. We had our own printing press and circulated tracts and papers and God has used them. I have known of tracts, distributed on the coast, finding their way into the interior. One little tract that was very precious passed through twenty-five hands. There was just one copy of it and they all wanted it. I want to tell you what these people did. They are not very expert in handwriting, but yet they sat down to the laborious task of transcribing that little tract with hundreds of words in it, in order to pass it on and yet keep a copy of it. That shows something of their interest.

God has given us right there in Peru a very noble band of Christians. I wish you would pray for them. You have no idea of what it costs them to come out for Christ. We have no trouble with hypocrites in Peru because it costs too much to even profess to be a Christian.

Now we pass down from Peru to Chili. Some of you heard our dear brother Weiss tell of the marvellous way God is working there. Only God could have done what has been done in Chili. They can now hold their meetings openly. Brother Weiss has also been enabled to start a work in Bolivia. I have often longed that there might be a real work started there, and I so rejoiced to learn that a work has been established there and two workers have been sent up from Chili to Bolivia.

Now we come to Argentine, the most prosperous republic in the whole of South America. Unfortunately in the United States people have a wrong idea of the people of South America. They are just as polished and educated and aristocratic as people in the United States. The city of Buenos Ayres has nearly a million inhabitants, and that city boasts of the best printing plant in the whole hemisphere. They would make splendid workers for Jesus Christ if they had the true, simple Gospel. The Alliance has splendid workers there and a blessed work has been done because of the liberty that has been given to Protestants in that country. Perhaps in no other place in South America is there so much liberty to preach the Gospel. They begin to hold open-air meetings and God has wonderfully used His own Word there and hundreds of souls have been saved, and I believe that it will not be very long before we see native workers sent forth from Argentine into other parts of the continent, and that would be a great blessing.

When a missionary comes to South America he has to learn the Spanish language, and it takes some time to learn it. The people there are very sensitive about the language, and if you do not use it grammatically the people will discount your testimony.

Then we go up from Argentine to the smaller republics of Paraguay and Uraguay. Little or no work is done here. Now we go on to Brazil. This is the largest republic in South America, and here the Portuguese language is spoken. We go on up to the Guianas—French, Dutch and British Guiana. Here a good work is being done, but not so much among the natives as among the English-speaking people.

Now we have touched the fringe of South America, going down the Pacific Coast and coming up the Atlantic, but were you to judge South America by that you might say, "I do not see much need of sending missionaries there." But it is when we leave the coast and go into the interior that we find the real missionary problem and the real need of South America. In the interior of the country there are thousands of Indians, hundreds of different tribes with just as many different dialects, and they have never heard the Gospel. Some of the Indians on the Amazon River have been reached by the priests. You can go far up the Amazon and you will find priests there who are willing to devote their lives for these people, shut themselves in from the world and just live with these savages who perhaps hate them and would kill them if they got the chance. Yet these priests are willing to do that for their religion. It ought to put us to shame that still the interior, the heart of South America, is practically untouched, and there is a great need there. I am sure that God wants us to reach the interior, but how are we going to do it when there is neither the money nor the men forthcoming? Oh, may God lay it upon the hearts of some *young men and women here to-day to go* out to the Indians of South America!

In Peru it is almost pathetic to see the condition of the Indians. They hate the white man, for all they have seen of the white man has been the Spaniards who came and put them under an iron yoke and made them work in the mines and gave them no pay, took from them their country and made them their slaves; so that in the interior there is practically a system of slavery. They do not know the difference between the missionaries and the others. They think they have all come to punish them and make them slaves.

And then again, another problem in dealing with the country of the Indians is the power that the priests have over those who are nearest the coast. I remember once an officer of the military force told me that he would not take a regiment of soldiers before an Indian mob infuriated with drink, and the priests know that. A Protestant missionary who goes into the interior practically takes his life in his hands, because he will have everybody against him. He will have the natives against him to begin with until the Lord enables him to gain the hearts of some, and then they are staunch friends. I am sure that when the Gospel reaches them they will be among the brightest gems at the Lord's coming. I want to lay it upon your hearts to write to the missionaries of South America and encourage them, and pray for them very specially. Let them know you are praying for them and are interested in them, and when the day for rewards comes, you will find that you have your share in it.

May the day soon come when the Gospel shall be preached throughout this dark continent until it shall no longer be called "The Neglected Continent."

*Stenographically reported and not corrected by the author.

The Gospel in India

"And, oh, how it uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, lawyers, or doctors to uplift their people and tell the poor carrion eaters, crushed for 2,000 years beneath the wheel of caste, that there was hope for them also, and a better life here and beyond.

"I have here thirty fellow-workers, 1,000 Christians, and 150,000 Hindus, with a few Mohammedans. This is as large a parish as I can work for this year. Please help us by prayer in the great work of winning India for Christ."—*The Missionary Herald.*

Little Brown Men vs. Big Whites

The haughty Anglo-Saxon who regards all other races as his inferiors may find food for reflection in the record of a hundred Filipino boys sent to the United States to be educated. Not one of them failed in the examinations, and not one of them but carried off some prize or honor won in competition with American boys. It has always been supposed that the brains of civilized people have been developed by centuries of education, and no race or people was ever better situated in that respect than the American, and yet our boys go down to intellectual defeat before the little brown brothers whose forefathers were satisfied with a few rags and such food as they could get without too much trouble, and who spent their days stalking Spanish troops in the jungle or sleeping the sleep of the just.

Look on all His gifts around thee—gifts
that make it joy to live;
Best of all, O royal kindness! He has
given the power to give.
He has filled thy hands with blessings which
He bids thee scatter wide;
Calls thee friend, and not His servant—
friend to labor at His side.

Notes from the Home Field

Convention of the Eastern District, Rocky Springs Park, Lancaster, Pa.

The promise, "I will shew the great and mighty things, which thou knowest not" has been proved as the recent convention records bears witness. There had been much calling and asking of God to *shew* His power, and signs did follow.

From the first the attendance was larger than ever. As the days passed it became a question of grave import as to how to accommodate the swelling throng. The 100 tents, dormitory, theatre dressing rooms and farm houses, within reach, became taxed. The grounds were more beautiful than ever and all things shewed the stamp of progress. Over 12,000 people were on the camp grounds the closing Sabbath.

EVANGELISTIC SERVICES

were conducted by Rev. P. W. Philpot, of Hamilton, Canada. His messages were marked with power. God has richly blessed this brother with the prophetic ministry along the line of reaching sinners. His preaching was along the old-fashioned gospel lines, fearlessly depicting sin, its judgment and the efficacious death of our Lord.

The sermon on Sabbath evening founded on the story of Eliezer's search for Rebecca, was peculiarly pathetic from the words, "And now if ye will deal kindly and truly with my master tell me; and if not tell me; that I may turn to the right hand, or to the left." Gen. xxiv. 49. No tabulated results can be given, but there were numbers of clear conversions throughout the convention.

Brother E. J. Richards, now Superintendent of New York State, ably assisted in the evangelistic work, and gave a helpful message on "Thy Holy Spirit." In this connection Dr. Marsh preached on the "Atonement." He said, "The atonement is the inmost fact of Christianity. Take away Christ and the atonement and the whole falls. Take away Buddha and the system of Buddhism remains. The atonement is not a blessing which comes to us, but a work done for us. Christ did not come to make God love us, but because God loved us Christ came. Dr. Wilson also gave a strong appeal to the unsaved on Heb. vii 25.

TEACHING.

The usual time was devoted to teaching along various lines of truth. The staff of teachers was excellent, the teaching of a high order. Dr. F. E. Marsh was at his best in several messages on the "Second Coming of the Lord." This precious truth has been especially refreshing to the hearts of God's people owing to the Spirit's unfoldings to many who are coming into a fuller baptism of the Spirit these days. Hence a more interested hearing of the lectures could scarcely be possible. Dispensational unfoldings add keen interest to truths that lose vitality because not fully believed.

Time will not permit to give even a synopsis of all the subjects covered.

The first showed what the coming of Christ was not. Not death, not destruction of Jerusalem, not the coming of the Holy Spirit, but His return personally, visibly and in power; that the saints may be raptured; return with Him to reign a thousand years; Satan will be bound and the earth filled with the knowledge of the Lord.

Second, "The Judgment of Christ."

"Who? When? Where? and What For," were the condensed headings. In answer: They that are Christ's. At His coming. Christ Judges. At the judgment seat. Whole life to be reviewed in regard to faith, works, attitude toward fellow-believers and our motives. The address on Romans xiii. 11-14 used textually will be long remembered.

Philip Mauro, Esq., of Washington, was much appreciated. His address on "The Character of the Age" was especially valuable as weighed by a mind of legal training. Most of this matter has appeared in print and to abbreviate here would be to spoil it.

Brother A. E. Funk was received with hearty welcome. The deep teaching was intensely spiritual and many remarked with what profit they listened to him. "The Triumph of the Cross," especially proved a blessing. All his addresses were characterized by the deep fervor and piety that marks the man.

Dr. Wilson gave several addresses in the power of the Spirit and the one on "How to Win Children," was a leading feature of the convention. In part he said, "It was not a question of winning the child to the parent, but the parent to the child. The only way to win a child is to love it." He called attention to the fact that Jesus, when He talked to the big people, "sat a child in the midst of them," instead of putting the child on the outside as is now done.

Dr. Simpson came promptly on hand at the time expected. Many were present Friday afternoon to hear him.

"True and False Fire," was the first message founded on Lev. x. 1,2 He said: "True fire always comes from the altar, and is connected with the blood. It always comes through the Holy Censor and always through the Holy Ghost. True fire recognizes the authority of the word and bows down to it. True fire comes from God and goes back to God. It seeks God's glory alone. False fire makes much of the instrument, while the true fire throws you on your face before God. True fire always fits us for the ordinary duties while the false sets us to doing eccentric things. False fire flares up for a while and then goes out. True fire burns steadily and evenly." He also preached Saturday morning.

The missionary address on the closing Sabbath was a timely call to action in view of the time in which we live is so fraught with momentous possibility. God's approval was mightly felt as so tenderly the need of the world was presented. Surely God melted our hearts before Him as He used our beloved leader.

There was much teaching by the Superintendents of the District. Much that ought to be mentioned, but it is too long a story. Brother Williams, of New Jersey, gave very helpful discourses, and as usual was heartily received.

MISSIONS.

The pre-eminent work of the Alliance movement was not slighted in this convention. Much of one night of prayer was spent in petition for the world's needs. An excellent corps of returned missionaries were on hand and all spoke with zeal and love that won the hearts of careless ones and fanned the flame of missionary zeal higher in the breasts of those who have been interested before. Isaac Hess, of China; Mr. Snyder, of Tibet; Mary Compton, Mr. and Mrs. H. V. Andrews, Mrs. Bannister, of India; Mr. and Mrs. Thomas Worsnip, of China; Miss Lucy Villars, Africa, and Mary Mullen, of the Training School for Colored People. Mr. Hess, Miss Villars and Mr. Andrews gave addresses illustrated by a powerful stereopticon. These exercises had a large hearing.

Brother Hess pushed the "Forward Movement" with his well known enthusiasm. Some $2,000 was pledged towards this enterprise. The offering on the Sabbath day was a spontaneous outburst of praise; $50,000 was pledged, which is a mark of steady growth. Most all the branches showed an increase, and is a promise of continued support of the foreign work. This includes the $2,000 for the Forward Movement from the Eastern District.

SPECIAL MEETINGS.

Many extra meetings were held for inquiry and waiting upon God. Four all-nights of prayer were held. God especially blessed these seasons. A score or more received special anointing of the Holy Spirit. Several received gifts of the Spirit and spoke with new tongues. "The Latter Rain" was poured out and the promise of the Father was realized in many hearts.

Anointing services were held and many received definite healing in their bodies. The faith of God's children took fresh courage. Much impetus came to the advocates of Christ for the body. Brother E. D. Whiteside, Brother G. V. Brown and Brother Richards were blessed of God to the people in the inquiry meetings.

Five baptismal services took place in the Conestoga River on the margin of the grounds. These were blessed seasons. A goodly number came forth shouting victory.

(*Continued on page 118.*)

CHILDREN'S PAGE

My Beloved "Wee Ones."

It is "Missionary Day" once more. Please hold up your right hands, and with a finger of your left touch the tips of the right "one by one." Then spell out slowly a letter for each finger tip.

(1) *"INDIA."* (2) *"CHINA."* (3) *"JAPAN."* (4) *"TIBET."* (5) *"COREA."* Now take the baby in your arms and show him how to touch the tips of his right hand fingers with his left. Spell out these five words with him and for him, and you will have learned yourself and taught the "little one" the names of five of the great mission fields of the world. There are others indeed, and we shall not forget them in our monthly "Catechism" of missions. But these five are surely the greatest. (1) In extent of territory. (2) Inhabitants. (3) In pressing need of the Gospel.

If you will look back at our last two missionary pages, July 6 and July 27, you will see how I tried to show you this:

INDIA.

I—n desperate need of God.
N—ever satisfied.
D—oing much, but not happy.
I—gnorant of the way of God.
A—bominable in her idolatries.

CHINA.

C—alling for God.
H—olding out her hands for help.
I—ntense in her prejudices.
N—oting well our Christianity.
A—ll doors now open for us.

And now it is

JAPAN.

J—udging among the nations.
A—rbiter of mighty questions.
P—olished and clever.
A—ble to command.
N—o longer to be despised.

Then remember the order of our thoughts.

First, a bird's-eye view of the land.

Second, the people and their religion.

Third, the heroes of Christian missions in Japan.

First, then a good map to see all the country at a glance. I have a fine one before me as I write. It is an "Island Kingdom," and surrounded on all sides by the sea, seems indeed to be "waiting for His law," who is our coming Lord.

Its very name suggests all this and much more.

"Dai-hippon"—the native home of the kingdom and all its surrounding islands—means *"Great Dayspring."* What a beautiful name for a beautiful country. See Luke i. 78. Note the marginal reading, *"Sun Rising."* Then remember that Japan is indeed the country of the *sun rise,* and that we are in the world to lead her to "the Sun of Righteousness with healing in His wings." Matt. iv. 2. Its boundaries and extent. Its physical features. Its flowers, birds, beasts and fish. Its eighty-four provinces, with their varieties of climate and condition. All this and much more I must leave you to learn from your missionary maps and books.

The people of all ranks, from the "Ainos" in Yezo up to the Mikado or Emperor, number *nearly forty-five millions.*

"Not tall, but tough," might describe the average man or woman. Poor food. Bad cooking and sitting on their knees without chairs are given as reasons for [illegible] appearance. Their sins have [illegible]

VERNER AND ALVIN AURELL, ATSUTA, JAPAN.

out, and in spite of their lovely island home and their natural ability, no people in the world need the full Gospel more than the Japanese.

In *religion* the Ainos, or more primitive Japanese, are "Fetish Worshippers." Ask your teacher or some returned missionary what *"Fetish"* means.

Then comes the worship of the powers of nature and the veneration of their ancestors.

Based on these are: *Shintò* and *Buddhism.* The one is native, the other imported from India by way of China and Corea, with improvements or variations to suit the Japanese mind. The history and growth of these forms of belief in Japan is very interesting, but of course there is not room to speak of this now. The story of Christianity in Japan is more to our purpose. In 1549, ten years after Japan was first seen by a European, Francis Xavier, a Roman Catholic and a Jesuit, began the work in his way and according to his belief, tried to make Christians of the Japanese. The story of his success and his failure, the terrible persecution and cruel deaths of many brave missionaries and native Christians, the putting out of the light that had been kindled and the darkness that followed for nearly three centuries, you will find written for you in any good missionary volume. But even in these dark and terrible days there were more than a million and a half who professed to believe in Jesus Christ. And then after nearly 300 years since the first attempt was made, God opened the way once more for Gospel to the island kingdom.

Since 1859 the work of Protestant missions has gone on with success and blessing, and no novel will charm you, boys and girls, who love the Lord Jesus and His work, like the story of the Gospel in Japan as told in the lives and writings of those who went out at various times during these last fifty years and lived, labored and died in or for Japan, the beautiful but Christless Kingdom of the Sea and the Sun Rising.

So, rightly, our last bit of space must be given to the names and societies of those heroes and heroines of Japanese missions, to whom we point you, beloved children, for inspiration and example, when God calls you to follow them as they did Jesus in this great mission field.

John Liggins.

C. M. Williams (afterwards Bishop) in 1859.

J. C. Hepburn and his wife, in October of that year.

S. R. Brown.

D. B. Simmons.

Guido F. Verbeck, with their wives, in November.

So that before Jan. 1, 1860, three Protestant missions were established in Japan. Passing over many others, for want of space, let me just mention:

Henry Stout and wife, March, 1869.

Miss Mary Kidder, the first unmarried lady missionary coming to Japan direct from America.

G. Enser and wife, January, 1869.

H. Burnside and wife, January, 1871, of an English society, and

D. C. Greene and wife, of an American Board.

O. H. Gulick.

J. B. Davis.

M. L. Gordon, etc., with their wives.

How these and scores of others equally worthy of honor, prayed and worked for Jesus and souls in Japan, God knows and you will know, too, if you will "take and read" the story of their lives.

(*Continued on page* 118.)

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Entered at the Postoffice of New York as Second Class Matter.

The Lancaster Convention

(*Continued from page 116.*)

One touching scene was the burial of a father, mother and 12-year-old daughter at the same time. This child speaks with tongues and seems to be specially unctionized. Some forty-five were followers of the Lord in this act of obedience.

Dr. Wilson conducted the children's services with accustomed fitness. A happy band of 85 conducted him to the car upon his departure. Miss Villars and Miss Cora Smith interested the wee ones after the doctor left. Brother Davis having the oversight.

Very profitable young people's services occured each evening. The wise leadership under God of Mrs. Senft and Mrs. Whiteside made these of great help to the noble band of bright and happy young men and women who are coming on to fill the places age must vacate. Some eighty of them volunteered to go to the foreign field.

GENERAL MATTERS.

The list of attending superintendents and their families was large. Alphabetically arranged, the following were present: B. F. Armstrong, of Laceyville; Misses E. and E. Bird, of Baltimore; E. J. Biddle, Beccaria; G. V. Brown, Wilmington; J. H. Boon, New Castle; H. E. Cotrell, Huntindon; E. S. Conley, Williamsport; S. Dancy, Altoona; Geo. W. Davis, Scranton; Miss E. M. Enlow, Helvetia; Miss A. M. Giles, Greensburg; J. E. Gormer, Cumberland; Miss Mary Hastie, Avoca; M. B. Houck, Finleyville; Noah H. Hess, Lancaster; H. M. Herr, Reading; E. E. Johnson, Allentown; J. R. Kline, Grove City; W. D. Lord, Coalport; G. C. Marston, Cumberland, Md.; J. T. Mobberly, Pittsburg; J. S. Moore, Harrisburg; W. I. McGarvey, South Fork; M. Y. McConnell, Corry; David McDowell, Paterson, N. J.; Miss Peck, Plainfield, N. J.; T. H. Robertson, Bradford; F. H. Rossiter, Beaver Falls; F. H. Senft, Philadelphia; O. J. Stone, Pittston; Wm. H. Tenney, Waynesboro; Mrs. Alice Thompson, Newark; E. D. Whiteside, Pittsburg; S. A. Renicks, Grafton and T. A. Cullen, Philadelphia.

Prof. Arnold was helpful in song. The Misses Bird sang in the power of the Holy Ghost. The Pennsylvania Quartette did excellent singing.

The Nyack rally on Saturday evening must needs be mentioned. Twenty-five at least gave brief, stirring messages and sang with soul cheering song. This was one of the most helpful services of all. It was not the accustomed formal program of the average student class, but Spirit-filled young people, aflame with love to God, and for souls. Not soon will their ringing words be forgotten. Mr. Williams ably presided at this meeting.

A special service for teaching and testimony on Divine healing was conducted on Saturday morning. Rev. T. H. Robertson presided. Out of remarkable experiences Brothers Cullen, Stone, Philpot, Funk and Mrs. Winters told what the Lord had done for them in restoring their bodies to health. Many in the audience responded gladly in testimony as to their deliverance from diseases by the great Physician.

BUSINESS MEETING.

The reports of special items of interest as related by the various workers would fill pages of interesting reading. We must pass over these features and notice the organization phase.

After the usual routine of business the reports were given from the different departments; namely, Secretary, Treasurer and then the Superintendent, Rev. F. H. Senft.

This report covered the States of Pennsylvania, Delaware, Maryland, New Jersey and the District of Columbia.

"There are three State Superintendents: Revs. E. J. Richards, G. V. Brown and J. D. Williams; fifty Local Superintendents, four evangelists, 50 branches, 65 out-stations, 7 churches, 21 chapels, 24 ordained ministers, 46 conventions. A hopeful outlook and a deeper movement in the Holy Spirit is evident.

The officers chosen for the ensuing year were as follows: President, A. L. Vandervort; Vice-Presidents, Dr. J. K. Smith, Mrs. W. H. Conley and A. R. Tatnall; Secretary, George W. Davis; Financial Secretary, E. F. M. Staudt; Treasurer, S. J. Byers.

EXECUTIVE COMMITTEE.

Revs. N. H. Hess, G. V. Brown, W. D. Lord, J. D. Williams, B. F. Armstrong, T. A. Cullen, F. H Senft, E J Richards, Mr. Charles Tremayne, Miss Ella Bird and Mr. Elmer Ditmar.

The action of the New York Board in the continuation of Rev. F. H. Senft as District Superintendent was confirmed.

Thus closes the best convention in the Eastern District series, all things being considered. Much is due to the faithfulness of Brother Senft and wife for their untiring efforts and the executive ability shown in maturing such a great undertaking successfully.

Brother Hess should be gratefully remembered for his arduous efforts in providing accommodations for the throng, and Brother Moon and Brother Houck in looking after the comfort of visitors, as well as the number of workers who contributed to the convention's success.

"And above the rest this note shall swell,
My Jesus hath done all things well."

Sunday School Lesson Notes

(*Continued from page 113.*)

have fought a good fight, I have finished my course, I have kept the faith." (II. Timothy iv. 6, 7.) Third, sickness is not necessary in order to death, nor is weakness. The Lord can take us to Himself, satisfied with years and like a full shock of wheat ready to harvest. (Psalm cix. 11.)

III. THE CRACACTER OF MOSES. VERSES 9-12.

Joshua will be the subject of our next study. These verses are an inspired eulogy of Moses. Higher praise could not be given mortal man. Among all the prophets he was unique in that he knew Jehovah face to face. (See Exodus xxxiii. 11, Numbers xii. 6, 8, Deut. xviii. 18.)

The spiritual suggestion is that while none of us can be as great as Moses, we can all be as good. Moses was the meekest man. (Numbers xii. 8.) In this he was a type of Christ. (Matthew xi. 29.) And we can be like them both. (Gal. v. 22, 23.) Better than to be like Moses is it to be like the Lord, "accepted in the beloved." (Eph. i. 6.)

Children's Page

(*Continued from page 117.*)

Last, but worthy of a place in the "Roll of Honor," are those of our own society, The Christian and Missionary Alliance, beginning with

William Cassidy, whose body lies at Kobi, on the way to China, to which great country he felt called. We have sent out at various times nearly a score of brave missionaries to Japan.

At present our stations are: (1) Hiroshima. (2) Hyashi. (3) Shababa. (4) Jage. (5) Atsuta.

Our missionaries at these five points are:
Rev. H. Lindstrom.
Mrs. H. Lindstrom.
Miss E. Barnes.
Miss Pearl Ague.
Mr. K. E. Aurell.
Mrs. K. E. Aurell.
Miss May Heath.
Miss M. Wylie.

Pray for this little band, who are sowing in the morning, at the noontide and the sunny eve,
Giving up their ease,
Getting on their knees,
Soon will come rejoicing,
Bringing Japanese.

And while you pray and praise God for our work in Japan, take a good look at the two fine boys in our picture to-day. Verner and Alvin Aurell, who we hope will have their place on the honor roll of Japanese missionaries and their reward in the kingdom when the King comes back.

Your ever loving "B.B.B."

HENRY WILSON.

OFFICERS OF THE CHRISTIAN AND MISSIONARY ALLIANCE

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REV. J. D. WILLIAMS, Recording Secretary.
MR. FRANKLIN GROFF, Home Secretary.
MR. DAVID CREAR, Treasurer.

CABLE ADDRESS: "PAROUSIA."

HOME WORK (Part I)

Eastern District

REV. F. M. SENFT, District Supt., 560 North 20th St., Philadelphia, Pa.

PENNSYLVANIA

Altoona: G.A.R. Hall, 11th Ave., bet. 11th and 12th St., Sun. 10.30 A.M. and 7.30 P.M. Alliance Home, Thurs. eve. Millville: Union Chapel, Tues. eve. Allegheny Furnace: Wed. eve. Sinking Valley: Croyder School House, every second Fri.

Ashley: Mission: Hartford St., Sun. and Wed. eves.

Avoca: Alliance Home, Thurs. and Sat. eves. Moosic-Cottage Meeting Tues. eve.

Ambridge: Mission Chapel: Sun. morn. and eve. Wed. 7.30 P.M.

Allentown: 732 Hamilton St., Sund. S. 9.10 A.M. Preaching 2 and 7.30 P. M. Tues. and Fri. eves.

Braddock: Alliance Chapel, Hawkins Ave., Sun. 10 and 3. Tues. and Fri. 7.30

Beccaria: Sun. 3 P.M. Thurs. eve. Ginter: Union Chapel, Sun. 7 P.M. Wed. eve.

Beaver Falls: Headquarters 1318 Seventh Ave., Sun. 3.30 and 7.30 P.M. Tues. and Fri. eves.

Butler: Alliance Tabernacle, Sun. 3 and 8 P.M. Mon. and Wed. eves.

Bradford: 21 E. Corydon St., Sun. and 7.30 P. M. Tues. and Thurs. eves. Young People's meeting Fri. eve.

Bakerstown: Fri. 7.30 P. M.

Barkeyville: Alliance Hall, Sun. 10.30 A.M. Tues. eve.

Coalport: Gospel Tabernacle, Sun. 10.30 A.M. 7.30 P.M. Mon. Wed. and Fri. eves. Utahville: Tues. eve. Livona: Sun. 2.30 P.M. and Tues. eve.

Carbondale: Res. J. E. Stoddard, Wed. eve.

Corry: Alliance Hall, cor. Spring and South Sts., Sun. 3 P.M. Tues. 7.30 P.M.

Covington: Presbyterian Church Fri. eve.

Edinboro: Mrs. G. Culberson's house, Sat. eve.

Erie: 915 French St. Tues. eve.

Finleyville: Sun. morn. and eve. Wed. eve. Snowden: Sun. after'n. Thurs. eve. Charleroi: Thurs. eve.

Franklin: First Ward Chapel Sun. and Tues. eves. Cottage Meeting Fri. eve.

Greensburg: Gospel Mission, 2d floor, Turney Bl'd'g, 123 Main St., Sun. 3 P.M. Tues. and Sat. 7.45 P.M.

Grafton: Ev. Lutheran Ch. Sun. 7.30 P.M. Wed. eve.

Gibsonia: Sun. 7.30 P.M.

Grove City: Alliance Mission Sun. 3.30 P.M. Thurs. eve. Black Diamond Mines Chapel Sun. 7 P.M. Wed. and Fri. eve.

Huntingdon: 618 Penn St., Sun. 3 P.M. Tues. and Fri. eves.

Harbor Creek: First Sun. each month.

Harrisburg: Alliance Hall, 513 N. 4th St., Sun. 3 and 7.30 P.M. Tues. and Thurs. eves. Wed. afternoon. Allison's Hill, Fri. eve.

Jeannette: 632 Clay Ave., Sun. 3 and 7.30 P.M. Wed. and Sat. eves.

Johnstown: Maple Ave., Thurs. 8 P.M.

Laceyville: Gospel Tabernacle every Sun. and Fri. also Mon. eve. Homet's Ferry Alt. Sun. 10 A.M. Thurs. eve. at Golden Hill: Sun. 10 A.M. and 7.30 P.M. Thurs. eve. Sat. eve. Fox Hollow: Alt. Sun. 3 P.M. Wed. eve. Doolittle Hill: Alt. Sun. 3 P.M.

Lancaster: Alliance Chapel, 237 W. Chestnut St., Sun. 2.30 and 7.30 P.M. Tues. Thurs. and Sat. eves. Strasburg: Sun. C. A. Hall, alt. Fri. eves.

McKeesport: Chapel, Cherry and Cliff Sts., Sun. 10.30 and 7.30 P.M. eve. Chapel, 5th Ave., near Water St., every night.

McDonald: Alliance Chapel: Sun. 2.30 P.M. Thurs. eve. Oakdale, Sun. 7.30 P.M.

Mechanicsburg: Union Chapel, Sun. 7.30 P.M. Tues. eve.

Monongahela City: Tues. eve.

New Castle: Headquarters cor. Jefferson and Scott Sts. Sun. 3.30 and 7.30 P.M. Tues Thurs. and Sat. eves. Hoover's Heights: Tabernacle Sun. 11 A.M. and 7.30 P.M. and Wed. eve. McCleary Ave. Mission Sun. 10.30 A.M. and 7.30 P.M. Mon. and Wed. eve. Boyd: Sabb. 3 P. M. Fri. eve.

Pittsburg: Branch No. 1. Headquarters 216 E. Stockton Ave., Allegheny, Pa., Sun., Mon. Thurs. and Sat. 7.30 P. M. Thurs. 2.30. Charles St. Mission: Sun. 3 P.M. Tues. and Fri. eves. East End Mission, 124 Collins Ave., Pittsburg, Sun. 3.30 and 7.30 P.M. Tues. Thurs. and Sat. eves. Nadine Mission: Sun. 3 and 7.30 P.M. Wed. and Fri. eves. 1 North Homestead; Sun. 11 A.M. and 7.30 P. M. Wed. eve. Homestead: 408 Eighth Ave., Sun. 3 and 7.30 Tues. and Sat. eves. Munhall Terrace: Sun. 3 and 7.30 Tues. and Fri. eves. South Side Mission, 79 S. 22d St., Sun. 3 and 7.30 P.M. Mon. Wed. and Fri. eves. Allentown: Sun. 2.30 and Fri. eve. Crystal Farm: Tues. eve.

Pittsburg: Branch No. 2. (Colored) Headquarters 1535 Wylie Ave., Sun. 3 and 7.30 Tues. and Thurs. eves. Wilkinsburg Mission, Glenn Ave., Wed. eve.

Pittston: Alliance Hall, Exeter St., Sun. 3.45. Thurs. 7.45 P.M.

Philadelphia: 560 N. 20th St., ab. Spring Garden St. Alliance Chapel: Sun. 3 and 7.45 P.M. Tues. 3 and 8 P.M. Fri. Young People's meeting 8 P.M. Nicetown: Mon. eve. 911 Diamond St., Thurs. eve. Kensington, 1961 N. Stella Ave., Sat. eve. 2216 Morris St. Wed. eve.

Pittston: Town Hall, Sun. 2.30 and 7.30 P.M. Wed. eve.

Reading: Alliance Home, 502 N. 10th St., Sun. 3.30 and 7.45 Mon. 8 P.M. Thurs. eve.

Scranton: Gospel Tabernacle, Jefferson Ave. and Delaware St., Sun. 10.45 and 7.30 Tues. and Thurs. eves. Glendale Chapel Sabb. 3 and 7.30 P.M. Clark's Green: Res. Julius Johnson. Sabb. Afternoon. Gravity: Res. Chas. Masters. Sat. eve.

Susquehanna: Hall. Sun. afternoon, Wed. eve. Bible study Fri. eve. Cottage meeting.

South York: Alliance Chapel Sun. 10.30 and 7.30 Tues. and Fri. eves. Shiremill: Sun. 2.30.

Stroudsburg: W. C. T. U. Hall Sun. 3 P.M. Tues. and Sat. eves. Branch No. 2 (Colored) Thurs. and Sun. eves.

Thompson: Res. Mrs. S. S. Hubbard first Tues. each month.

Turtle Creek: Kidd's Hall, 10 A.M. 3 and 7.30 P.M. Thurs. eve. Clairton: Park Ave., Sun. 3 and 7.30 Tues and Thurs. eves. Oak Hill: Cottage meeting Wed. 7.30 Bessemer Terrace: Wed. 7 P.M. Old Wall: Mission Mon. and Fri. eves. Trafford: Cottage meeting Tues 7.30 P.M. E. Pittsburg: Linden Ave., Mon. Wed. Fri. Sat. and Sun. 7.45 P.M.

Valencia: Alliance Chapel, Sun. 3 P.M. Thurs. 7.30.

Warren: Cottage meetings Pleasant, Sun. 3 P.M. Res. C. Johnson, 113 Jeff. St., Sun. 7.30 and Fri. eve.

West Chester: 205 S. High St., Fri. eve.

Wilkinsburg: 1318 Swissvale Ave., Sun. 3 and 7.30 Tues. and Sat. eves.

Wilmerding: Air Brake Ave., mission Sun. 7 P. M. Tues. 7.30.

Williamsport: City Mission 619-621 E. 3d St., Sun. 10.30 and 7.30 P.M. and Thurs. 7.30.

Wampum: Sun. 11 A.M. and 7.30 P.M. Wed. eve.

Wilkesbarre: Mission Hall, Maple St., Wed. and Fri. eves.

Washington: Mission Hall, N. Main St., Sun. 10.45 A.M. and 7.30 P. M. Thurs. and Sat. eve Manifold: Sun. 3.30 P. M. Meadow Lands: Miners' Hall, Sun. 7 P. M. Midland: Chapel, Sun. and Wed. 7 P.M.

DELAWARE

REV. G. V. BROWN, 610 Adams St., Wilmington. Alliance Hall, 505 Shipley St., Sun. 10.30 A.M. 3 and 8 P.M. Young People's Meet. 7 P.M. Mon. Wed. and Thurs. eves. Free Young People's Class 8 P.M. Sat. eve. Delaware City: Sat. 7.45. Providence, Md., Alliance Chapel, Sab. and Wed.

MARYLAND

Baltimore: Alliance Home 1414 McCulloch St., Sun. 3 P.M. Thurs. 8 P.M. Mon. Young People's Meeting 7.45 P.M. Tues. 8 P.M. at 1608 W. Baltimore St., Sat. eve.

Columberland Alliance Mission, 42 Bedford St., Sun. Tues. and Thurs. eves. Ridgely, W. Va. School House.

DISTRICT OF COLUMBIA

Washington: Chapel, 24 Grant Place, Sunday prayer meeting, 3 P.M.; Bible study, 4 P.M.; weeks days prayer meeting daily at 2.30 P. M.; Wednesday, missionary and Young People's meeting, 7.45 P.M.

NEW YORK

REV. JAS. LEISHMAN, 143 Chenango St., Buffalo, N. Y., and REV. A. D. JACKSON, Rochester, N. Y., State Supts.

Buffalo: Alliance Hall, 577 Main st., 1st & 3 P.M., Sun. 3.30 and 7.30.

Binghamton: Rev. Benj. A. Coleman, 8 Sturgis st. Alliance Chapel, 173 Washington st., Sun. Bible School, 2.30 P.M. Preaching 2.30 and 7.30 P.M., Thurs. 7.30 P.M. Windsor: Alliance Hall, Tues. and Fri. 7.30 P.M. and Sun. 3 P.M.

Brooklyn: Rev. J. D. Williams, Supt., 126 Meserole ave., Sun. 10.30 and 7.30, Wed. 7.30; 108 S. Oxford st., Tues. 7.30, Alliance Hall.

College Point, L. I.: Chapel Rev. J. H. Stumpf, 10.30 A.M. 7.30 P.M. Thurs. 7.30 P.M.; Tues. 7.30 P.M., German.

Corning: Alliance Hall, 56 W. Market St., Sun. 3 and 7.30 P.M. Tues. & Thurs. 7.45 P.M.

Mount Glen: Sun. 7.30 P.M.

Elmira: Gospel Tabernacle 226 Franklin st., Sun. 10.30 A.M., 7.30 P.M. Rescue Mission, Tues. 7.30 P.M.

Ithaca: Residences, Sun. aft., Mrs. Chas. Smith, 212 W. Yates st., Recr. Kenwood: Gospel Mission Chapel. Rev. C. W. De Vol, Sun. 10.30 A.M., 7.30 P.M.

Sherrill: Union Free Church, Thurs. 7.30 P.M.

New York: 692 W. 44th st., daily, 4 P.M., Mr. J. L. Pulis, German, 692 8th ave., Tues. & Sun.

Adessa and Catharine: Weekly cottage meeting, occasional all-day meetings. W. M. Ch. Odessa.

Ossining: 98 Main st., Sun. and Thurs. afts.

Owego: W. C. T. U. Hall. Miss E. R. Everett, Supt., Sun. 3 P.M., Friday 7.80 P.M. Sunday School Jones District School House: Weekly meeting.

Port Richmond, S. I.: Rev. W. A. Howden, Supt., 66 Richmond Ave., Masonic Hall, Sun. 3 P.M.

Rochester: Miss M. M. Dillen, Supt., 75 Marshall St. W. C. T. U. Hall, 78 E. Main st., Sun. aft. and eve. 3.30 and 7.45.

Syracuse: Joseph Baker, Supt., 106 Wellington Place, Wesleyan Block, 320 E. Genesee, Sun. 3.30, Mon. 8, Tues. 2.30, Wed. 7.45 P. M., Fri. 7.45 P.M., 4 P.M.

Schenectady: Gospel Mission, 471 S. Center st., every eve. & Sun. 3.30.

Troy: Fourfold Gospel Chapel, Congress and 6th sts., Sun. 3.30 & 7.45. Sab. school 2.30, Mon., Wed., Thur. & Fri. eves. Miss S. Mc Musgrove, 3337 6th ave.

Trumansburg: Sun. aft., Rev. M. V. Gould.

Utica: 134 John st., Wed. aft., Mrs. J. P. Kellogg.

Utica District:
Boonville: Res., Monday, 2 P.M.
Richfield Springs: Res. Mrs. C. Ackerman, Division St., Tues. 3 P.M. Monthly Meetings conducted by Rev. C. W. De Vol following 2nd Sun.
Ilion: F. M. Church, Mon. 7.30 P.M.
Utica: Wed. 2.30 P.M.
Clinton: Res., Wed. 7.30 P.M.
Charles Mills: Res., Thurs., 2.30 & 7.30 P.M.
Kirkland: Presby. Ch., Fri. 7.30 P.M.
Waverly: Gospel Mission Hall, Broad st., Wed. 2.30, Sun. 3.
Wellsville: Monthly, Res. H. H. Rockwell.

NEW JERSEY.

Bev. J. D. Williams, 126 Noble st., Brooklyn, N. Y.
Asbury Park: Mikado Bldg., 812 Cookman ave., near Fourth. Supt. Sun. 3 P.M., Thurs. 7.30 P.M., Fri. 3 P.M. All day meeting 2d Thurs. of each month.
New Brunswick: People's Mission, Neilson st., Wed. 8 P.M.
Dover, N. J.: Free Methodist Church, Sun. 4 P. M., Wed. 7.45 P.M.
Cranford: Chapel of St. Paul's M. E. Church, 1st & 2d Tues. of each month. Other Tuesdays at 119 Mien st. 7.30 P.M.
Plainfield: W. C. T. U. Rooms, Fri. 2.30 P. M.
Jersey City: Alliance Hall, 575 Jackson ave. Thurs. & Fri. 7.45 P.M. Sun. 3 P.M. and 7.45 P.M.
Newark: W.C.T.U. Hall, 128 Mulberry st., Sun. 3 P.M.

Christian and Missionary Alliance and Living Truths

OUR NEW COMBINED WEEKLY

Commencing with October 5 the "Christian and Missionary Alliance" will be enlarged and incorporated with the monthly magazine published for the last five years under the name of "Living Truths," and issued to all subscribers at the uniform price of $2.00 per year.

There will be forty weekly issues in the form of a large sixteen-page sheet, each containing more than double the amount of matter now appearing in the present weekly, and in addition twelve special monthly numbers (illustrated) of increased size, forming a sort of magazine feature along with the weekly paper. In this way we will furnish our readers more printed matter than in the two former journals and in a more compact and satisfactory way. We feel that the time has come when such a combination will be a mutual convenience both to the publishers and the subscribers inasmuch as so many of the subscribers take both papers.

The contents of the combined paper will be substantially the same as in the past only with a larger number and greater variety of articles. They will embrace papers on deeper spiritual truth and life from a wide circle of contributors, compact summaries of religious and missionary news, missionary articles from all parts of the foreign field, records of Christian work in the home land, Dr. Pardington's Sunday School Lesson Notes, Dr. Wilson's Children's page, a serial story, a fortnightly bulletin from the Nyack Missionary Institute, a Young People's page, and regular editorial articles and shorter paragraphs, besides the weekly Tabernacle Sermon.

Commencing October 1 and closing January 31, 1908, special rates for clubs have been arranged, and clubs of ten subscribers will be accepted for $15.00, being $1.50 for each subscription. Subscribers may not, however, join clubs until all arrearages have been paid, and their new subscription must date from some time within the four months.

Persons who have already paid in advance will be credited after October 1 on the new basis at the rate of $2.00 per year, whether their subscriptions have been for the "Christian and Missionary Alliance" or for "Living Truths."

Persons who desire to get up clubs should communicate with the publishing office concerning rules, regulations and commissions.